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the Chicago Peace Congress, its recommendations as to a Congress and High Court of Nations began to be worked out into actualities by the first Hague Conference in 1899. It is believed that a National Peace Congress in Chicago, the metropolis of the West, will contribute not a little to the progress of the world.

THE PRINCIPLE OF ARBITRATION HAS TRIUMPHED. Within a century more than 260 important controversies between nations have been settled by this pacific means. At the second Hague Conference two years ago, thirty-five powers, representing 1,285,272,000 inhabitants, voted for general obligatory arbitration; four powers, representing 55,562,000 inhabitants, refrained from voting; while only five powers, representing 167,436,000 inhabitants, voted against it. Thus has the civilized world, by the vote of the official representatives of nine-tenths of its population, declared itself in favor of obligatory arbitration as a substitute for war. After the magnificent efforts for the substitution of an official International Court for international trial by battle, we may rejoice that arbitration has commended itself to the world as reasonable and practicable. More than eighty treaties of obligatory arbitration have been concluded between the nations in pairs within the last five years, our own country being a party to twenty-four of them.

THE QUESTION NOW COMES, "WHAT NEXT?" Two years before the assembling of the third Hague Conference, in 1915, a statement will be drawn up by the several governments concerning the questions which will come up for discussion at the third session of what has come to be virtually a periodic Congress of Nations. One of the objects of the Chicago Peace Congress will be to consider what subjects should be taken up by the third Hague Conference. A generous portion of the program is to be devoted to considering next steps. History is making so rapidly towards international coöperation that it is difficult to keep ahead of actual prose facts.

A NEW ERA IS OPENING. Business men, educators and labor leaders alike feel that we are not spending our national revenues to the best advantage. It is altogether possible that coming historians may date a new chapter in the world's annals from the present quarter century. Coming at this strategic moment, supported by the new economic and moral sentiment of to-day, the Chicago Peace Congress will undoubtedly go down into history as epoch-marking, if not, indeed, epoch-making.

A MOST CORDIAL INVITATION is hereby extended to societies and organizations of all kinds, including peace and arbitration societies, state and city governments, bar associations, chambers of commerce, colleges, law-schools, learned societies, clubs, labor organizations, etc., to send official delegates to this second National Peace Congress. Individuals who are in sympathy with the movement are urged to attend as members of the Congress.

KINDLY SEND NAMES of all those who will attend, whether as representatives or as individuals, to the Secretary of the Congress at as early a date as possible.

DETAILED INFORMATION concerning reception of delegates, hotels, program, etc., will be furnished on application.

ROYAL L. MELENDY, Secretary.

174 Adams St., Chicago, Ill.

International Fraternity.

BY CHARLES E. BEALS, FIELD SECRETARY OF THE AMERICAN PEACE SOCIETY.

Address delivered at the Religious Education Association meeting at the Abraham Lincoln Centre, Chicago, Monday Evening, February 8, 1909.

I shall endeavor to lay before you certain facts and then attempt to interpret these facts. This, you will at once see, is the truly scientific method. Facts, I say; not dreams or theories. The time was when peace workers had few arguments to offer except dreams and Scripture texts. But that time has gone by. So many dreams have now been realized that if some belated soul lifts his timid, unbelieving, little voice, the peace worker has at hand a great pile of solid cobblestone facts wherewith to pelt the drowsy Rip Van Winkle wide awake. No other argument is needed than the mere dry, statistical list of actual prose facts, events that have passed into history, dreams that have been translated into commonplace actualities, for facts are the most eloquent things in the world.

First, then, let us marshal the facts. In the *American Journal of International Law*, Vol. I, page 567, you may find a most interesting and valuable article by Hon. Simeon E. Baldwin, on "The International Congresses and Conferences of the Last Century as Forces Working toward the Solidarity of the World." Appended to this article is a list of said international congresses and conferences. This list is divided into two parts. Part I is a tabulation of "the memorable international conferences, congresses or associations of official representatives of governments, exclusive of those mainly concerned with the results of a particular war;" that is, in this table he gives a summary of the official or strictly inter-governmental gatherings, from the Congress of Panama, in 1826, to the second Hague Conference of 1907. Of such congresses there were, in those eighty-one years, 119,—119 strictly international gatherings.

In Part II Judge Baldwin enumerates "the more important international congresses, conferences or associations of the past century composed of private individuals." He cites 185 of these. But the list could be greatly lengthened. For instance, he names a certain international society, giving the date of its formation, and then says, "The fifteenth meeting was held at Paris, or Rome, or London, in 1907." For a specific illustration, take the international peace congresses. The author includes the two series of international peace congresses in the item, whereas the seventeenth Universal Peace Congress in the second series was held in London last July; yet in the list these seventeen assemblies are counted as only one. So, you see, that in reckoning up 185 of these unofficial international gatherings, possibly the list could legitimately be increased five-fold.

Let us look again, for a moment, at the official, inter-governmental congresses and conferences. Dr. Trueblood, in his pamphlet on "A Periodic Congress of the Nations," calls attention to two important points, namely, "the increased frequency with which they have been held in recent years, and the remarkable change in their character." The writer just cited also publishes a partial list of the more important of such congresses, in which he enumerates several which were intentionally omitted

from Judge Baldwin's list. Dr. Trueblood begins with the Congress of Vienna in 1815, which adjusted the questions left by the Napoleonic campaigns. He shows that "only six of those listed were convened in the fifty years beginning with 1815, whereas about forty of them met since 1870." Moreover, "the early congresses," he says, "in fact, all those held up to 1864, dealt almost exclusively with political subjects. Since that time the political element has largely disappeared from them. They have devoted themselves, with one or two prominent exceptions, chiefly to the discussion and regulation of matters pertaining to the general permanent interests of society." I ask you to note carefully these two facts, — the increasing frequency and the changed character of the congresses.

To give us a more intelligent appreciation of these statements, it is worth while pausing a moment to take a general survey of some of the congresses and conferences themselves. The nature of these international meetings is revealed in a hurried review. Congresses and conferences have met to consider Sanitation and Resistance to the Plague, A Uniform System of Meteorological Observations at Sea, Statistics, Neutralization (on repeated occasions), Sound Dues (to Denmark), The Free Navigation of Rivers, The Universal Postal Union, Duties (on certain articles like sugar), Humanity in War, Weights and Measures, Marine Signaling, Monetary Subjects, Telegraphy, The Rules of War, The Metric System, Submarine Telegraphic Cables, Geography, Protection against Phylloxera, Industrial Property, Railroad Transportation, Fisheries, Exchange of Official and Scientific Documents, The Prime Meridian, Commercial Law, Freedom of Trade through the Suez Canal, Literary and Artistic Property, The Liquor Traffic, Tariffs, The Working Classes, Maritime Law, The Slave Trade, Protection of Laborers in Factories, Pan-American, Private International Law, Telephony, Social and Economic Pan-America, Arbitration, The White Slave Traffic, Central American Peace, Wireless Telegraphy, The Unification of the Formulae of Potent Drugs, Agriculture, Labor Protection (against use of white phosphorous in matches and night work for women), Morocco, and the First and Second Peace Conferences at The Hague.

Furthermore, Mr. Carnegie, in his "Rectorial Address to the Students in the University of St. Andrews," states that, from the time of the Jay Treaty (1794) to 1905, no less than 571 international disputes were settled by arbitration. America set the example for the world in this method of adjusting international disputes. So often did our country refer cases to arbitration that arbitration came to be known as "The American Plan." At the second Hague Conference, two years ago, thirty-five powers, representing 1,285,272,000 inhabitants, voted for obligatory arbitration; only five powers, representing 167,436,000 inhabitants, voted against it; while four powers, representing 55,562,000 inhabitants, refrained from voting. It would appear, therefore, that the world would soon "get the habit" of arbitrating instead of fighting, if a vote of the ratio of ten to one (reckoning by population) in favor of referring to arbitration all international disputes which cannot be adjusted by diplomacy, is any criterion. It will be remembered also in this connection that there are now over sixty treaties of international arbitration in force.

And now let us turn to Part II of Judge Baldwin's list — the unofficial international gatherings. Grouping alphabetically the 185 congresses, conferences and conventions which he records, we have whole series of such gatherings to consider such subjects as Agriculture, The Air (balloons, etc.), America, Commerce, Corporations, Crimes and Prisons, Education, Electricity, Fisheries, Geography, Industrial Arts, Intoxicating Liquors, Labor, Languages, Law, Literature and Fine Arts, Medicine, Surgery and Physiology, Money, Navigation, Peace and Arbitration, Philanthropy, Police, Political or Racial Subjects, The Press, Religion (all the great denominational movements — the World's Students' Federation, Christian Endeavor, Evangelical Alliances, Roman Catholicism, etc.), Science, Socialism, Sociology and Social Science, Women (including the international suffrage organizations), World Politics and Economics, and Zoölogy.

The American Journal of International Law regularly devotes a portion of each number to a "Chronicle of International Events." During the year 1907 alone seventy-seven large pages were devoted to this chronicle, and this, mark you, is only just the dry, bare skeleton, not an elaborate setting forth of said events. Why, I could fully occupy the entire time allotted to this paper in enumerating the international events which have occurred in the two years since Judge Baldwin and Dr. Trueblood compiled their lists. History is making with such bewildering rapidity that we have, in quick confusion, a succession of international events like the ratifying, during 1908, in the United States alone, of eleven of the fourteen Hague conventions, twelve arbitration treaties, four extradition treaties, two trade-mark treaties, three nationalization treaties; the appointment of international commissions on prisons, the Mexican boundary, the Alaska boundary, international lake levels, agriculture, Tokyo exposition and fisheries; the remission of a portion of the Chinese indemnity by the United States; the establishment of a two-cent postal rate with Great Britain and Germany. The fisheries question, which has been an irritant between America and Great Britain ever since we became a nation, has at last been referred to The Hague for settlement; Germany and France, hereditary enemies, have submitted the Casablanca case to arbitration; Turkey has passed through a revolution and adopted representative government, and the Bulgarian affair has been adjusted, — all without bloodshed; the German Emperor has taken the initiative in calling a conference on Exchange; an international fisheries congress has come and passed; the first Pan-American scientific congress has been held; professors have been exchanged between Germany and America; European sovereigns have visited one another; a hundred and forty German pastors were entertained in London and honors bestowed by high officials; a large group of German editors enjoyed the hospitality of their English fellow-knights of the glue-pot and shears; twenty-five students from Paris were entertained in Berlin, and twenty-five Berlin students entertained in Paris; the foreign delegates to the seventeenth Universal Peace Congress were the guests of the British government, and Mr. Asquith and Mr. Lloyd-George delivered notable speeches; the winners in the Olympic games were entertained out of the new British International Hospitality Fund; the Rhodes scholarships continue to bind great

nations together; yacht races are held or talked of; Esperanto is studied as a universal language, and its devotees recently held a world convention; seventeen countries sent delegates to Philadelphia in order that a united and informed world might wage war on tuberculosis, the "white plague." Teachers, doctors, scientists, philosophers, theologians, Arctic explorers, historians, chemists, geologists, textile manufacturers and workers, the Consumers' League, employees and employers, economists and social reformers, jurists and publicists, editors and law makers, have all held international gatherings within the past few months. For science, education and moral reform there are no geographical or political bounds. Science is one and morality is one the world over. The republic of truth is international. There has even been a congress on unemployment. The Interparliamentary Union, made up of twenty-five hundred members of the various national legislatures of the world, held their usual annual meeting this time in Berlin, and received royal attention from the Kaiser. The Kaiser himself has been talked to by his people and he has learned the lesson that this is the day of democracy, not of czardom. Trade binds the nations together. If there is a Boxer outbreak in China lasting only a few months, the cotton-mill operatives in Fall River are affected. The world's international trade in cotton aggregated 11,613,849 bales in 1908, while the international trade in butter was 650,863,066 pounds. Submarine cables and trans-oceanic fleets link continent with continent. Perhaps, while speaking of trade, we might call attention to the increasing number of American women who marry foreign titles. And, last but not least, if an earthquake afflicts poor Italy, the whole world pours out its sympathy in cargoes of food, clothing, houses and funds.

My friends, these things are facts, just plain, prose facts, actual happenings in the world's history. Now, how shall we interpret them? Do they need much interpretation? Is not their meaning self-evident? It requires no inspired prophet, no dreamer to interpret that which is as "plain as a turnpike road," to use one of Mr. Lincoln's expressions.

The race is just entering upon the final chapter of political evolution. I say this not in any alarmist spirit, not in any cheap, superstitious sense, but ground my glad statement on sober, scientific facts. Look back over the successive stages in the evolution of mankind. First, the individual is evolved, then the family, then the tribe, then the nation. The evolution process which has been going on from the beginning of man's existence will not stop now, and we shall go on and on to the next chapter and the next. And what will be the next thing? Internationalism. And beyond internationalism, what? Nothing, in the way of world political organization, unless, or until, Prof. Percival Lowell shall succeed in annexing Mars. Internationalism, then, in a certain sense, namely, the political, is the final chapter in the evolution of man.

At the same time we may say that while the complete realization of internationalism will be the last chapter in political evolution, in another sense it will be the first chapter in the higher industrial, educational, social, moral evolution of man. Physical evolution went on from the very lowest forms of life up through the successive higher stages, until finally the human body was evolved. That

attained, the evolution process began anew. The goal which had been reached became in turn a stepping-stone from which the upward climb commenced afresh. The evolution of spirit became the new goal. The *ne plus ultra* of body being achieved, physical man having been brought forth, the flying goal moved forward, and personality and individual goodness became the new objective.

In continuation of this evolution of man, the individual, is the evolution of man, the *socius*, or man as a member of society. We boast that we are where we are, and this is a long distance from the cave-life of primitive man. But we shall not, we cannot halt where we are. We are pushed on and on and on to higher and better things. As Plato suggested centuries ago, the state is nothing but the man writ large, but because it is larger, because it is composite man, it is grander and more important than man the individual. As already pointed out, the successive chapters have been these: the individual life, the family life, tribal life, national life. This is as far as competitive development can carry us. But the great divine, irresistible, evolutionary forces thrust us on and on. Beyond the organization of men into nations there remains but one thing more,—namely, the federating of the nations into one world family.

A United States of America is the prophetic working model of the coming United States of the world. That once attained, the human race will enter upon its higher social, mental and moral evolution. Eliminate the waste of competing nationalism, remove the environment which makes for national prejudices and hatreds, get people to work together, instead of against each other, and you give the human race a chance to show what it is capable of doing. Then, for the first time, world housekeeping having begun on a rational, equitable, economic and co-operative basis, mankind will climb up to higher heights than we have yet dreamed of attaining. Get rid of war and the gigantic and enormously expensive competitive arming for war, and vast sums that are now worse than wasted, since, as at present spent, they make for mental and moral deterioration, will be available to do certain really big things that are sorely needed in the way of the conservation and development of the earth's natural resources, trade, education, etc. Thus for the first time freed from the things that have held mankind back, the race will leap forward, create a new environment, and presently breed a higher type of man in every way. Once remove the forces which now stunt body, mind and soul, and in a single generation a new breed of men will be produced; new men, new intellectual and moral standards, new methods of administration will quickly follow. Government itself, being on a world scale, will become simply economic housekeeping for a world family, and the distinctively political will disappear in the purely industrial administration.

It is easy to see how perfectly feasible all this is, for at the present time the United States is expending about two-thirds of its national revenues (leaving the postal system out of our calculation) for pensions bequeathed to us by past wars and for the maintenance of armaments in prospect of possible wars. This vast sum is just about equal to all the money spent in the country for all kinds of education. A single shot fired from the great sea-coast artillery costs as much as a workman can earn in three and one-third years, or as much as a female school

teacher can earn in five and one-third years, or as much as a four years' college course. One monster battleship of the latest type costs as much as the total valuation of all the grounds and buildings of all the colleges and universities in Massachusetts or Ohio. The European nations, since the Franco-Prussian War, have spent \$116,000,000,000 in piling up competitive armaments; that is to say, Continental Europe has expended a sum equal to the entire wealth in the United States at the present time. When we pass from dollars to human lives, we find that from the beginning of history as many persons have perished in wars as have lived on earth during the past six hundred years. During the nineteenth century alone over fourteen million lives were thus sacrificed. From such data as these we can readily appreciate that if this waste of men and money were once stopped, if these lives and these millions of dollars were released and invested for constructive purposes, the race would move onward in industry and education, by leaps and bounds. And when we once attain internationalism, such a result immediately will follow.

Having made these statements, we may go farther and say that already the world is doing a good many things internationally. If what I have been saying seems like a dreamer's dream, let us, like good scientists, subject our interpreting hypothesis to further experimental tests, and see if the theory tallies with the fact.

I have been saying that the world is moving towards internationalism. Do we realize that already a certain amount of internationalism is in operation? Down in Washington, D.C., is the Bureau of the American Republics — twenty-one nations doing business coöperatively. In Central America there is in operation the first permanent High Tribunal of Nations in the history of the world, an International High Court which has full jurisdiction in all cases that may arise between the five contracting republics. Go to Brussels, and you find there a permanent Bureau on the Slave Trade; to Berlin, and you see an International Bureau of Weights and Measures; Paris is the seat of the permanent International Commission on Freedom of Trade through the Suez Canal; Geneva is the birthplace of the immortal Red Cross movement and the home of its permanent Bureau. Go to little Berne, which globe-trotting tourists skip after a look at the famous bears of the city, and you find a whole group of international bureaus: the permanent Bureau for the Protection of Industrial, Literary and Artistic Property, which publishes a monthly journal; the permanent Monetary Diplomatic Bureau; the permanent Bureau of Telegraphy, which publishes a gazette and is in official touch with forty bureaus in as many countries, besides twenty private corporations; the Bureau for Protection against Phylloxera (supported by five powers); the Tariff Bureau, which publishes its bulletin in five different languages; and the Bureau of Railway Transportation, which also issues a paper. Best known of all is the Berne Bureau of the Universal Postal Union, the executive body through which the postal systems of all the civilized and some of the nations of the uncivilized world are administered. Fifty different postal administrations use it and support it. Its congresses are held regularly every five years, and to these congresses the accredited and official representatives of the different powers are sent to legislate for the postal service of the

world. As Judge Baldwin well says: "It can no longer be sneered at as impracticable, because it exists and has existed as a working force for a whole generation. Every man who sends a letter from New York to Tokyo with quick despatch for a fee of only five cents knows that he owes this privilege to an international agreement, and feels himself, by virtue of it, a citizen of the world."

"The first formal session of the International Institute of Agriculture has just taken place in Rome. This Institute is due to the initiative of Mr. David Lubin of California. Mr. Lubin's scheme was first presented to our national authorities at Washington, who were asked to initiate the Institute. It was rejected by them. The young king of Italy, Victor Emanuel, took it up, when asked to do so, and the Institute has been successfully inaugurated. The meeting in Rome has been attended by delegates from forty-six nations, including the United States. The purpose of the Institute is to promote the development of agriculture in all parts of the world, the restoration of worn-out lands, the redemption of the great still unused tracts of the earth's surface, etc." (THE ADVOCATE OF PEACE, December, 1908.)

Similarly within a short time an International Health Bureau has been established with an International Office of Public Hygiene at Paris. Data concerning infectious diseases, notably cholera, plague and yellow fever, will be collected and measures taken to combat these diseases. Before long the nations will wage a world-wide war on the rat as a bearer of diseases, and then this pestiferous vermin will be wiped off the face of the earth.

In 1899 was held the first Hague Conference, in which twenty-six powers participated and three conventions were adopted. Eight years later the second Hague Conference convened, in which forty-four powers — practically the entire world — participated. There, through their official representatives, the nations of the world, by unanimous votes, adopted fourteen conventions, or articles of agreement, and made provision for a periodic reassembling of the Conference and for the establishment of a permanent World Court.

In the face of these facts, I repeat that we have already entered upon the opening chapter of internationalism. We are even at present doing a whole lot of business together as a world. These different cities, which are the seats of permanent International Bureaus, are virtually, with respect to certain specific functions, the capitals of the world. In due time, for economy's sake and for the sake of greater efficiency, all these separate functions will be transferred to one capital, where all affairs will be legislated upon and administered. The dozen Berne bureaus, the Paris bureaus, the Berlin and Brussels and Rome bureaus will then naturally be transferred to one place, possibly The Hague. Thus the internationalism which already has been born by the natural process of business evolution will grow and wax stronger. The same irresistible evolutionary forces which forced the American Colonies on from a loose federation to a real nation will in a similar way carry forward the world from its present loosely federated organization to a unified, simplified, economical, effective and universally just internationalism. And this process will be more rapid than some of us think, perhaps more rapid than even the most radical and sanguine dare to dream.

In support of my last statement, let me call your

attention to a single illustration. Let me read a few sentences from an editorial in one of the best of the great newspapers of Chicago :

"A DREAM FROM CHICAGO.

"The other evening the Chicago Association of Commerce gave a banquet to signalize the formal election of all the foreign consuls in this city to membership in the Association. It was at this dinner that a dream was born of coöperation between merchants all over the world with Chicago for the leader. The dreamer was Charles Henrotin, the dean of the local consular corps, and his confidence that Chicago will some day be the greatest commercial metropolis in the world led him to assign to Chicago the leadership in the movement he hopes to see successful. This latest Chicago idea is by no means so purely a dream as some may at first sight think it. —*Chicago Record-Herald, February 2, 1909.*"

Well, what of this "Dream from Chicago"? Over against this "dream" let us place a fact. This fact, which is now recorded in the annals of the world, is that on the 24th of September, 1906, two and a half years ago, there was held in the city of Milan an international congress of chambers of commerce. That is, the first chapter in the story of the coming universal federation of these great business organizations throughout the world was actually written two and a half years ago. You see that in these days a dreamer has to step lively to keep ahead of the fact. This radical, daring "Dream from Chicago" already had been partially realized before this great hustling capital of the West thought of publicly suggesting such a vast project. The only part of the "Dream from Chicago" which distinctively belongs to Chicago is the proposal to make this city the head centre of the new consolidated enterprise. Nevertheless, Mr. Henrotin has rendered a real service in breaking gently to the Chicago business public the news of a scheme which eclipses in magnitude the most dazzlingly brilliant and magnificent achievements of this great city.

But if Mr. Henrotin really had intended to be radical, that is, a few days ahead of actual history, he should have told the merchants that when this new federation of Chambers of Commerce is fully perfected, the business of the world will be administered by the world-public; and, as I have said before, governing will then mean simply the administration of the world's business. This is what business primarily was for, to minister to the common life, not to prey upon it. The profit-system has substituted means for end. A world-embracing business and educational democracy is the goal that some day will be realized in the evolution of human society. Compared with Mr. Henrotin's "radicalism," my prophecy may seem like the wildest utopianism. But his prophecy in a few years doubtless will be realized; and the same forces which will bring about the realization of his dream will lead on to the fulfillment of mine. It is n't a case of waiting to change human nature before these things can be brought to pass. Ordinary business evolution will take care of all this.

The world is learning to think in ultimates. The social and political ultimate is an internationalism which is not Pan-American, or Pan-European, or Pan-Occidental, but Pan-Human. And in our thought-life we shall more and more form the habit of thinking not in terms of our own narrow home-circle, or of our little village, or of our own beloved nation, or even by continents (as Cecil Rhodes is said to have thought), but

internationally, pan-humanly. Mr. Roosevelt's noble modern version of the Golden Rule—"A Square Deal for All"—will have universal application, and his equally noble "All Up Together" will apply not only to Americans, or Anglo-Saxons, but to Africans, and to Mongolians, and to all. Just as the Washington Monument is made up in part of stones from every state and nation under the skies, so the ultimate politico-industrial organization of humanity will be, in the truest, largest, and all-inclusive sense, *E Pluribus Unum*—"one from many,"—or, rather, *Ex Omnibus Unum*—"one from all." The day is almost arrived when nation will no more fight nation than one State in our country would declare war on a sister State. In the new environment, when no longer forced on to butcher one another, we shall more and more learn to be decent, just and brotherly.

"When the schemes and all the systems, kingdoms, and republics fall,
Something kindlier, higher, holier,—all for each and each for all!"

This is the task which God, evolution and socialized men are working at. God and evolution and human goodness will not halt or falter. Evolution is keyed to moral goodness and will not fail. The moral prophets really own the earth. Everything that is worth while in our own present civilization is the realized dream of some seer of yesterday; and the larger and finer things in to-morrow's better civilization are the dreams of the prophets of yesterday and to-day. In the long run God is not "on the side of the heaviest battalions," as Napoleon declared, but He is on the side of democracy, justice and goodness. The man who wishes to be on the winning side should learn

"To work with God at love,"
for love is the one irresistible, invincible, abiding force in the universe.

Pulpits and Sunday schools, which are still exterminating the Canaanites and hewing Agag to pieces as acts of piety; denominations which are pitifully and pitilessly competing with each other and teaching hatred instead of tolerance; political parties which are keeping alive inherited prejudices and animosities; narrow nationalists, whose heated cry is "My country, right or wrong," should suspend business long enough to learn to work with the wonderful, divine, evolutionary forces which are active to-day, carrying the world forward towards the time when the type man shall be a brother, when the composite human shall have in fair degree the spirit of a Lincoln,—patient, kindly, teachable, sympathetic, honest, democratic, altruistic, believing in God and men, and in loyal, loving service to both God and men, ready to live his life or lay it down.

The Lifework of K. P. Arnoldson, the Swedish Recipient of the Nobel Peace Prize.

BY TORILD ARNOLDSON.*

The awarding of the Nobel Peace Prize for 1908 is not only an international concern, but has a particular Scandinavian significance. Whereas in the preceding seven

* Mr. Torild Arnaldson, the author of this article, who holds the professorship of Modern Languages in the University of Utah, is the son of K. P. Arnaldson, the Swedish recipient last December of the Nobel Peace Prize.